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304 are no better informed on the subject. They only know that this custom was handed down to them from their ancestors, and that is sufficient.

[531] I saw not only a cross marked on the foreheads of all the Abipones, but likewise black crosses woven in the red woollen garments of many. It is a very surprizing circumstance that they did this before they were acquainted with the religion of Christ, when the signification and merits of the cross were unknown to them. Perhaps they learnt some veneration for the cross, or gained an idea of its possessing great virtues from their Spanish captives, or from those Abipones who had lived in captivity amongst the Spaniards.

The Abiponian women, not content with the marks common to both sexes, have their face, breast, and arms covered with black figures of various shapes, so that they present the appearance of a Turkish carpet. The higher their [554] rank, and the greater their beauty, the more figures they have; but this savage ornament is purchased with much blood and many groans. As soon as a young woman is of age to be married she is ordered to be marked according to 304 881 custom. She reclines her head upon the lap of an old woman, and is pricked in order to be beautified. Thorns are used for a pencil, and

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CHAPTER XII.

OF THE MAGISTRATES, CAPTAINS, CACIQUES, &c. OF THE ABIPONES, AND OF THEIR FORMS OF GOVERNMENT.

622 [643] THE Abipones do not acknowledge any prince who reigns with supreme power over the whole nation. They are divided into hordes, each of which is headed by a man, whom the Spaniards call capitan, or cacique, the Peruvians curáca, the Guaranies aba rubicha, and the Abipones nelaleyrât, or capitâ. This word capitan 622 sounds very grand in the ears of the Americans. 554 They think they are using a very honourable title when they call the God, or King of the Spaniards, *capitan latènc*, or *capitan guazù*, the great captain. By this word, indeed, they mean to designate not only supreme power, and eminent dignity, but also every kind of nobility. Sometimes miserable looking old women, wretchedly clothed, and rich only in wrinkles, to prevent us from thinking them of low birth, will say *aym capitâ*, I am a captain, I am noble. I was astonished at hearing the savages buried in the woods of Mbaeverà, and cut off from all intercourse with the Spaniards, address their caciques by the names of Capitâ

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Roÿ, Capitâ Tupânchichu, Capitâ Veraripotschiritù, neglecting their own word, *aba rubicha*; so universal and honourable is the title of captain amongst the savage nations. Should an Abipon meet a Spaniard dressed very handsomely, he would not hesitate to call him captain, though he might be of low rank, and distinguished by no dignity or nobility whatever. Moreover, in Paraguay, Spaniards of the lowest rank, who live in the country, are extremely ambitious of the title of captain, and if you do not call them so every now and then, will look angry, and refuse to do you any kind of service, even to give you a drop of water if you are ever so thirsty. The Christian Guaranies have the same foolish mania for titles. After having laboured hard for two or three years in the royal camps, they think themselves amply repaid for their toils and wounds, if, at the end of the expedition, they return to their colony honoured by the royal governour with the title and staff of a captain. At all times even when employed, barefoot, in building or agriculture, they ostentatiously hold the captain's staff in their hands. When they are carried to the grave, this wooden ensign is suspended from the bier. When a man is at the point of death, and just going to receive extreme unction, he puts on his military boots and

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clothes, to distinguish him from a common man, except the peculiar oldness and shabbiness of them; for if he appear in the street with new and handsome apparel, just taken out of his wife's loom, the first person he meets will boldly cry, Give me that dress, *Tach caué grihilalgi;* and unless he immediately parts with it, he becomes the scoff and the scorn of all, and hears himself called covetous and niggardly. Sometimes, when they came to ask a great favour of me, they would stroke my shoulder, and say in a sweet tone, You are indeed a captain, Father; by which honourable appellation they wished me to understand that it was unlike a captain to refuse a man any thing. As those things which they asked me for were not always in my possession, nor could indeed be found in any shop at Amsterdam, I told them I was no captain, that they might bear a refusal with good humour, and attribute it to poverty, not to ill-nature. But it was all in vain. They construe a Father's excuse into a falsehood, and exclaim, not without much laughter on both sides, What a liar, what a miser you are! I found that those caciques had abundance of followers who were active and successful in the acquirement of booty, free from sordid avarice, and fond of displaying an unbounded liberality towards their hordesmen. Kaapetraikin and Kebachin had

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*192 ceased are presently abolished. During the
551 first years that I spent amongst the Abipones,
768 it was usual to say *Hegmalkam kakamátek?* When will there be a slaughtering of oxen? On account of the death of some Abipon, the word *kahamátek* was interdicted, and, in its stead, they were all commanded, by the voice of a cryer, to say, *Hegmalkam négerkatà?* The word *nihirenak*, a tiger, was exchanged for *apañigehak; pete*, a crocodile, for *kaeprhak*, and *Kaáma*, Spaniards, for *Rikil*, because these words bore some resemblance to the names of Abipones lately deceased. Hence it is that our vocabularies are so full of blots, occasioned by our having such frequent occasion to obliterate interdicted words, and insert new ones. Add
198 to this another thing which increases the diffi-
565 culty of learning the language of the Abipones.
[654] Persons promoted to the rank of nobles are called *Hëcheri*, and *Nelerĕcycatè*, and are distinguished from the common people even by their language. They generally use the same words,
[*192] but so transformed by the interposition, or addition of other letters, that they appear to belong to a different language. The names of men
*193 belonging to this class, end in *In;* those of the
198 women, who also partake of these honours, in
565 *En.* These syllables you must add even to
*192 substantives and verbs in talking with them.

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CHAPTER XXIV.

OF THE PHYSICIANS AND MEDICINES OF THE ABIPONES.

756 RESTRAIN your laughter, friendly reader, when
[554] you hear that the Abipones honour their physicians with the title of *Keebèt*, which same word has the several significations of the devil, a physician, a prophet, and a malevolent sorcerer. From which it appears how widely the office of physician extends with them, and what various
[554] kinds of knowledge it embraces. They revere physicians as the representatives of their grandfather, the evil spirit, and, believing them gifted by him with the art of healing diseases, dignify them with his honourable title of *Keebèt*. But I openly pronounce these Abiponian physicians worthy of contempt and ridicule, for they never learnt even the rudiments of medical science, never entered a school of the kind, nor ever acquired the least smattering of pharmacy, botany, anatomy, or nosology. These knaves
[00] deserve to be flogged every day of their lives by the angry Galen, and spit upon by Æsculapius, Hippocrates, and the whole tribe of physicians. For they thrust frauds instead of medicines, words instead of deeds upon the credulous Abi-

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the family to the public celebration of victories. 203
On his departure, he is dismissed by the women 527
with the usual percussion of the lips. In the 727
same manner he enters the dwellings of the
other hordesmen, always accompanied by a [554
crowd of boys. The office of crier, which the 756]
noble Abipones despise, is generally performed 624]
by some juggler of advanced age and low birth.
Meantime they furnish the house, appointed for 527
the meeting, with a hasty apparatus. The 727.
floor is covered with the skins of tigers and of
kine, upon which the guests sit. A temporary [417]
erection is made of reeds, upon which they
place the hairy scalps of their slain enemies, as
trophies. When they prefer celebrating the
victory without the tent in the open air, they
hang these trophies upon spears fixed upright
in the circle in which they sit. At sun-set, the [415]
persons invited all flock to the appointed place,
where they sit down on the ground, having
leathern vessels of mead set in the midst of
them, though the drinking does not commence
till about morning, the whole night being spent
in chaunting their victories.

They never sing all at once, but only two at 527
a time, always greatly varying their voices from 533
high to low, one either taking up, or following, 727
or interrupting the other, and sometimes
accompanying him. Now one, now the other,

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CHAPTER XLIII.

OF THE ABIPONIAN RITES ON OCCASION OF ANY ONE'S BEING DECLARED CAPTAIN.

554 Even amongst savage nations, virtue has its reward. Though almost ignorant that they are men, they delight in honourable titles. The Abipones do not account that the best nobility which is inherited as a patrimony, but that which is obtained by their own merits. Amongst them, as no one is distinguished by his father's name, in like manner no one is ennobled by the famous deeds of his father, grandfather, or great grandfather. The nobility of valour and probity, not that of birth, is what they prize and honour. By a kind of natural propensity they respect the sons and grandsons of their Caciques and Captains; yet if they be stupid, cowardly, of unpleasant manners, or a foolish understanding, they make them of no account, and never prefer them to the government of the horde, or of military expeditions. They choose for rulers and leaders others of the common people, whom they know to be active, sagacious, brave, and modest. Whoever has given proofs of warlike

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valour is initiated into warlike honours with ceremonies which I shall presently describe.

The names of the Abipones who are not distinguished by military rank, end in various letters; but when, on account of their services in war, they are admitted into the rank of the nobles, they drop the name which they bore in youth, and receive another which always terminates in the syllable *In*. They who are solemnly inaugurated, according to the custom of their ancestors, are called *Hócheri*, and have a dialect of their own; for though they use the common words, yet, by insertion and addition of various syllables, they transform and obscure them in such a manner that they can hardly be understood. I shall now briefly describe the rites by which they are promoted to this dignity. When, by the arbitration of the rest, such an honour has been decreed to any one, they make a previous trial of his fortitude, by an experiment common to all. A black bead being placed upon his tongue, he is ordered to sit down at home for three days, and during that time to abstain from speaking, eating, and drinking. This is indeed a harsh law, but it appears mild in comparison with the torments endured by certain Indians at the river Orinoco, when candidates for military honours. They are laid on a hurdle, beneath which are placed burning